

car for illumining the form (of the sun),¹ whilst with the other you traverse the spheres (to regulate) by your power the ages of mankind.²

4. May the praise, universal (deities), wherewith I laud you, be agreeable to you, as offered by this (your worshipper); and do you, who are severally born, and free from blame bestow upon us food.

5. When Si ill has ascended your ever easy-moving car, then bright-waving, resplendent rays (of light) encompass you.³

Vargaxn. 6. Leaders (of rites), ATRI recognised (your benevolence) with (a grateful) mind on account of the relief (you afforded him), when, N[^]SATVAS, through his praise of you, he found the (fiery) heat innocuous.⁴
7. Your strong, lofty, moving, ever-progressing (car) has been renowned at sacrifices ever since; ASVINS, leaders (of rites), ATRI was rescued by your acts.⁵

¹ *Irm& anyad vapuske vapus-ckakram .rathasya yemathuh:*

the passage is obscure, even with the aid of the scholiast: *irmd* he renders, *rupam*, form, *vapuske*, *ddityasyasolthdyai*, for the beauty or" lustre of the sun; *vapus*, he considers equivalent to - *iMpushmat*, having light or lustre, luminous, as an epithet of *chakram*: the fixing of one wheel of the car of the *Attains* has been alluded to before: see vol. i. page 78, verse 19.

* *Ndhtishd yugd* is the derivative of *nakuska*, *manuthya*,

miff; *yugd fivr yugdni*, is explained as used by metonymy for the divisions of time in general, as morning, noon, night, or the sacrifices offered at stated periods..

- * *Pari vdm anuskd myo ghrind varanta dtapdk* may also

∴ be rendered, according to *Sdyana*, the radiant horses, *vayafi*,

aacdjhffjirind, bright, scorchers, *dtapah*, of enemies, accompany you.

⁴ See [^]ol. i. p. 290, Teree 7, and p. 308, verse 8.